-jānīte, -jñātum, to recommend, advise (with gen. of person): Caus. -jñāpayati, -jñapayati, -yitum, to make known; to recite, repeat.

Saṃ-vijñāta, as, ā, am, universally known or recognised, generally allowed.

संवितर्क *saṃ-vi-tark,* cl. 10. P. *-tarkayati, -yitum,* to deliberate about, reflect upon.

संविद् 1. *saṃ-vid,* cl. 2. P. A. (see Vārtt. to Pāṇ. I. 3. 29), *-vetti, -vitte* (3rd pl. *-vidate* or *-vidrate*), &c., to know together, know thoroughly, know, recognise; to investigate, explore, examine; to perceive, feel, taste; to come to an understanding, agree together; to admonish, advise, teach; to meditate; cl. 6. P. A. *-vindati, -te,* &c., to find, meet with, obtain, acquire, gain; to meet together (with inst.): Pass. *-vidyate,* to be found or obtained; to be, exist: Caus. *-vedayati, -yitum,* to cause to know or perceive, &c.; to make known, inform, announce, instruct; to know, perceive, observe, recognise: Pass. of Caus. *-vedyate,* to be informed, &c.; to be perceived.

Saṃ-vitti, is, f. perception, ascertainment, knowledge, consciousness, feeling; intellect, understanding; recognition, recollection; mutual reconciliation, accommodation of disputes, harmony.

2. *saṃ-vid, t,* f. knowledge, intellect, understanding; = *mahat* (in philosophy); a mutual understanding, agreement, contract, covenant, engagement; consent, assent, promise; prescribed custom, established usage; an alliance, marriage (Ved.); a watch-word, war-cry; war, battle; a name, appellation; a sign, signal; participation, sympathy; pleasing, delighting (= *toshaṇa*); meditation (= *samādhi*); hemp. — *Saṃvid-vyatikrama, as,* m. breach of promise, violation of contract.

Saṃ-vidāna, as, ā, am, Ved. being found with or together with; connected, united; agreeing with, harmonious.

Saṃ-vidita, as, ā, am, known, recognised, understood; well-known; explored; agreed upon, assented to; admonished, advised; (*am*), n. agreement.

Saṃ-vidvas, ān, m. one who has known or knows.

Saṃ-veda, as, m. perception, consciousness, knowledge, understanding.

Saṃ-vedana, am, n. the act of perceiving; perception, sensation, feeling, suffering.

Saṃ-vedita, as, ā, am, made known, informed, instructed, &c.

Saṃ-vedya, as, ā, am, to be known or understood; to be made known; (*as*), m. the junction of two rivers.

Saṃ-vevidāna, as, ā, am (fr. the Intens.), Ved. = *saṃ-vidāna* above.

संविधा 1. *saṃ-vi-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to dispose, arrange, fix, settle; to direct, order; to carry on, perform, accomplish, conduct, manage, do, act, render, make, attend to, mind; to use, employ; to set, lay, place, put, (*mānasaṃ saṃ-vidhā,* to keep the mind fixed or composed): Pass. *-dhīyate,* to be arranged or fixed; to be performed, &c.

2. *saṃ-vidhā,* f. arrangement, plan, preparation; mode of life.

Saṃ-vidhātavya, as, ā, am, to be disposed or arranged, &c.

Saṃ-vidhāna, am, n. disposition, arrangement; performance; plan, mode, rite.

Saṃvidhānaka, am, n. a strange act, unusual occurrence.

Saṃ-vidhāya, ind. having disposed or arranged, having appointed or fixed; having directed or ordered; having performed; having used or employed, &c.

Saṃ-vihita, as, ā, am, arranged.

संविनी *saṃ-vi-nī,* cl. 1. P. A. *-nayati, -te, -netum,* to take entirely away, remove, suppress.

Saṃ-viniya, ind. having removed entirely, having suppressed.

संविन्द् *saṃ-vind.* See under 1. *saṃ-vid.*

संविभज् *saṃ-vi-bhaj,* cl. 1. P. A. *-bhajati, -te, -bhaktum,* to divide, separate; to share with; to give a share to, distribute, apportion (with dat. or gen.); to furnish or provide any one (acc.) with anything (inst.), bestow upon, give to: Caus. *-bhājayati, -yitum,* to cause to be divided.

Saṃ-vibhakta, as, ā, am, divided, parted, separated, shared with, conferred upon, bestowed, given.

Saṃ-vibhajya, ind. having divided or distributed.

Saṃ-vibhāga, as, m. a dividing together, distributing, apportioning, partition; part, portion, share.

Saṃ-vibhāgin, ī, inī, i, sharing in; (ī), m. a sharer, co-partner. — *Saṃvibhāgi-tā,* f. or *saṃvibhāgi-tva, am,* n. participation, co-partnership.

संविभा *saṃ-vi-bhā,* cl. 2. P. *-bhāti, -bhātum,* to long for, be desirous of; to meditate on (= *saṅkalpayati*).

संविभाष् *saṃ-vi-bhāsh,* cl. 1. A. *-bhāshate, -bhāshitum,* to speak to, address.

Saṃ-vibhāshya, ind. having spoken to.

संविमृश् *saṃ-vi-mṛiś,* cl. 6. P. *-mṛiśati,* &c., to reflect upon, consider.

Saṃ-vimṛiśya, ind. having reflected or considered.

संविराज् *saṃ-vi-rāj,* cl. 1. P. A. *-rājati, -te,* &c., to shine forth, be very illustrious.

संविलङ्घ् *saṃ-vi-langh,* cl. 10. P. or Caus. *-langhayati, -yitum,* to leap over, pass by, transgress, neglect.

संविवृध् *saṃ-vi-vṛidh,* cl. 1. A. *-vardhate, -vardhitum,* to grow, increase, prosper.

संविव्यान *saṃ-vivyāna.* See *saṃ-vye.*

संविश् *saṃ-viś,* cl. 6. P. *-viśati* (ep. also A. *-te*), *-veshṭum,* to enter together; to lie together; to enter; to lie down, rest, repose; to lie or cohabit with (with acc.); to sit down with; to engage in: Caus. *-veśayati, -yitum,* to cause to enter, cause to lie down, cause to rest on, place, lay.

1. *saṃ-vishṭa, as, ā, am,* entered together; entered; lying down, resting on, reposing; seated together.

Saṃ-veśa, as, m. sleep, sleeping; lying together, cohabitation, copulation; dreaming, a dream; a seat, chair, stool.

Saṃ-veśaka in *gṛiha-s°,* q.v.

Saṃ-veśana, as, m., Ved. one who enters; one who introduces; (*am*), n. the act of causing to enter or causing to lie down; sexual union, coition.

Saṃ-veśayat, an, antī, at, making to lie down.

संविष् *saṃ-vish,* cl. 3. P. A. *-veveshṭi, -veviśhṭe,* &c., to procure; to clothe, dress.

2. *saṃ-vishṭa, as, ā, am,* clothed, dressed.

संविषा *saṃ-vishā,* f. the plant Aconitum Ferox (= *ati-vishā*).

संविहस् *saṃ-vi-has,* cl. 1. P. *-hasati,* &c., to laugh at, laugh.

संवीक्ष *saṃ-vīksh* (*-vi-īksh*), cl. 1. A. *-vīkshate, -vikshitum,* to look about; to look at attentively, look into thoroughly; to perceive.

Saṃ-vīkshaṇa, am, n. looking about in all directions, looking for (anything lost), search, inquiry; looking or gazing attentively.

Saṃ-vīkshya, ind. having looked at or into, having searched for; having perceived.

संवीत *saṃ-vīta.* See under *saṃ-vye.*

संवृ *saṃ-vṛi* or *saṃ-vṛī,* cl. 5. 9. 1. P. A. *-vṛiṇoti, -vṛiṇute, -vṛiṇāti, -vṛiṇīte, -varati, -te, -varitum, -varītum* (ep. also *-vartum*), to cover over, cover, enclose, hide, conceal; to secure; to keep together, close, shut up, compress, contract; to put or place together, arrange, put in order; to keep or ward off, avert, restrain, keep back, stop; to refuse, reject; to select, choose: Caus. *-vārayati, -yitum,* to cover; to restrain; to keep back, ward off, avert.

Saṃ-vara, as, m. (sometimes written and confounded with *sambara*), covering; comprehending, comprehension, collection; closing, contraction, compression; a causeway, dam, mound, bridge; a kind of deer (= *śambara*); a sort of fish (= *śambara*); N. of a demon, = *śambara;* (*am*), n. covering, concealment; restraint, self-control, forbearance; a particular religious observance (with Buddhists); water.

Saṃ-varaṇa, am, n. the act of covering or screening, concealing, enclosing, concealment; a secret; a disguise, pretext; the act of closing, shutting; an enclosure; a sanctuary, house, (in Ṛig-veda IX. 107, 9. according to Sāy. *saṃvaraṇāni = saṃbhajaniyāni rasa-rūpāṇy annāni;* according to some, used as an epithet of rivers enclosed in beds); (*as*), m., N. of the author of the hymns Ṛig-veda V. 33, 34 (having the patronymic Prājāpatya); N. of a king mentioned in the Mahā-bhārata, (the father of Kuru.)

Saṃ-vāra, as, m. covering, concealing, closing up; compression or contraction of the throat &c. (in pronunciation), obtuse articulation (opposed to *vi-vāra* or acute articulation, and regarded as one of the Vāhya-prayatnas); diminution.

1. *saṃ-vārya, as, ā, am,* to be covered or concealed; to be secured, &c.

2. *saṃ-vārya,* ind. having kept off, having warded off or averted, having repelled.

Saṃ-vuvūrshu, us, us, u, wishing to cover or conceal or disguise, &c.

Saṃ-vriṇvat, an, atī, at, hiding, concealing; compressing.

Saṃ-vriṇvāna, as, ā, am, concealing, hiding, &c.

Saṃ-vṛita, as, ā, am, covered up, covered, enclosed, enveloped, surrounded; concealed, hidden, kept secret, secured; retired, secluded; closed, shut, shut up, secured, put away, kept in safety; contracted, compressed (as the throat &c.); restrained, suppressed; sequestered, confiscated; filled with, full of; furnished or attended with, accompanied by; (*am*), n. a secret place; (in grammar) a particular mode of pronunciation, (one of the Ābhyantara-prayatnas.) — *Saṃvṛita-saṃvāryа, as, ā, am,* one who conceals what ought to be concealed, securing what ought to be secured. — *Saṃvṛitākāra* (°*ta-ākᵒ*), *as, ā, am,* one who conceals all signs of feeling.

Saṃ-vṛiti, is, f. covering up, concealment, compression, suppression; secret purpose.

Saṃ-vṛitya, ind. having concealed; having closed or compressed.

संवृंह् *saṃ-vriṇh* (see rt. *vriṇh,* also written *bṛiṇh*), cl. 1. P. *-vriṇhati, -vriṇhitum,* to join firmly together (Ved.): Caus. *-vṛiṇhayati* (Ved. *-varhayati*), &c., to cause to be joined together, to unite (Ved.); to make strong, strengthen, invigorate; to incite, stimulate, encourage, animate, urge, (Sāy. *saṃ-varhaya = utsāhaya,* Ṛig-veda VII. 31, 12.)

संवृज् 1. *saṃ-vṛij,* cl. 7. P. A. *-vriṇakti, -vriṅkte, -varjitum,* Ved. to bend or attract or appropriate to one's self, carry off, despoil; to devour, consume, (Sāy. = *khādati*): Desid. *-vivṛikshate,* to wish to appropriate.

Saṃ-varga, as, m., Ved. plunder, spoils, (Sāy. = *samyag vṛishṭer varjayitā,* discharger of rain, Ṛig-veda X. 43, 5); (perhaps) food, (Sāy. *saṃvargam = śatrubhyaḥ sahāccʰidyamānam,* Ṛig-veda VIII. 75, 12); epithet of Agni ('the consumer'). — *Saṃvarga-jit, t,* m., N. of a preceptor.

Saṃ-vargya, as, m., N. of a sage.

Saṃ-varjana, am, n. the act of bending or appropriating to one's self; devouring, consuming.

Saṃ-vṛikta, as, ā, am, consumed, devoured, destroyed. — *Saṃvṛikta-dhṛishṇu, us, us, u,* Ved. one who has cut off or destroyed valiant (enemies; Sāy. *saṅchinnā dharshaṇa-śīlā śatravo yena*).

2. *saṃ-vṛij, k, k, k,* Ved. one who carries off, a spoiler; one who consumes or destroys.

Saṃ-vṛijya, ind. = *saṃ-hṛitya,* having carried off, &c.

संवृत् *saṃ-vṛit,* cl. 1. A. *-vartate,* &c.,